

In the attitude of his heart toward God he is thoroughly dishonest. He withholds from God that praise, worship, love, gratitude, loyalty, adoration, obedience, which is the constant measure of our indebtedness to Him. What will your honest man say about the obligations of the moral law? They are very exacting, every moment demanding full payment to the turning of a hair or the shading of a thought. Have you examined to see how much you owe on that score? It might astonish you, and it might put you on a tremendous strain to pay it. What you owe on the score of the moral law is doubtless a plenty, but the question with the honest man is whether he is honest enough to make even an effort to pay it. Every transgression of that law, even in thought; every item of short coming from the standard of perfect righteousness as set forth in the moral law, is so much debt on you. If you rely upon paying your debts to take you to heaven, here is the very one for you to tackle. Certain it is that if you don't pay that debt you will never get there. You will never see the pearly gates and the golden streets. You will be cast into prison, and verily you will not come out thence until the uttermost farthing is paid. Of all the creeds, this debt paying creed is the hardest, particularly where the "honest" man either proposes or imagines that he will do the paying himself. The joy of the Christian is that a Friend will pay it for him, indeed has already paid it. "Jesus paid it all, all the debt I owe." He who wishes to be really honest will adopt the only legal method by which he can satisfy his creditors, and discharge his debts. Christ is the only debt payer whom God recognizes and the only one who is able to balance your ledger. You must accept Him in that capacity, else the last day will not find you honest enough to company with the saved.

## Brief Notes

The "eye for faults" is not generally noted for its kindly expression.

The best assurance that you will receive God's good gifts is a definite purpose to put them to a good use.

They who wait to see whether God is going to keep his promises have not yet learned the way of faith.

The man who started to thank God for a divine promise ended by thanking him for its performance.

It is wonderful how patient most people are toward their own faults and shortcomings. Try some of it on your neighbor's.

Those who are satisfied with an imitation religion should not be so unreasonable as to expect that it will take them to a genuine heaven.

A discouraged Christian is one who missed his way and went to the wrong church. The Rev. Mr. Doubt preaches in this pulpit. Go where you belong.

So great is the power, so divine the inspiration, so wonderful the endurance, so marvelous the balm of cheerfulness, that it is almost a gospel by itself. Let

us preach it and practice it more in our lives, and thus lighten our own burden, and the burdens of the world.

To fly on the wings of enthusiasm is beautiful, but patient plodding in paths of practical righteousness reaches realms of rest.

Some miscreant put poisoned bread on the window sill of a New Jersey saloon, which greatly scandalized the man inside who dealt out poisoned drink. If it takes a rogue to catch a rogue, the saloon keeper ought to be able to find the fellow who did it.

The Superior Court of Pennsylvania decides against noisy Salvation Army methods, on the ground that religious liberty and religious nuisance are two different things. The courts, however, ought to be tolerant toward a sect which is doing so much reformatory work among the criminal classes.

Evangelist Moody said recently in the tent meeting, New York, that the church loses more ground in summer than it gains in winter. He also made the serious statement that on the whole the church is losing ground. Whose fault is it? It is certainly not the Lord's. Whose fault is it?

The sheriff of Fulton Co., Pa., offers a murderer for sale to the authorities of a New Jersey county, where the said murderer belongs. One wouldn't imagine that anybody would be anxious to purchase a murderer, and yet lots of people buy things with their money which are as little profitable. A man buys a murderer and a robber too when he buys whiskey.

The bones of a man were dug up in Wall street, N. Y., where a foundation was being built for the machinery of an elevator. Nobody knows whose bones they are. Perhaps he was a great man in the world in his day, successful, wealthy, distinguished, luxurious. Perhaps he was—but what is the use to speculate? His bones will be thrown into the "Potter's Field," the burial place of paupers and outcasts. Such is the worth and the end of human greatness.

C. P. Huntington, millionaire, railroad king, says that he has no use for the so-called higher education, because it breeds dislike for manual labor, and drives men into poorly paid positions "where they do not have to soil their hands." That there is a serious fault in the system of classical education prevailing in our colleges and universities is recognized by thoughtful men. But it should be remembered that Mr. Huntington and men of his class derive their vast wealth from the day laborer, and naturally they do not wish to see him rising above his hard task.

The papers record a "quiet lynching" in Georgia, the calm contracting parties being a number of "foremost citizens," and a negro charged with the usual crime. A religious paper published in Virginia tells how a number of "honorable Christian gentlemen" hanged a negro for the same crime. This is very beautiful. Indeed sermons might be preached upon the extremely fascinating charms of calmness and quietness, and the admirable quality of an honorable Christian gentleman.

One Sunday morning a father gave his boy a nickle and a quarter, telling him that he might put which one he pleased into the contribution box that day. On his return from church the father asked the boy which one he had given, whereupon he replied that the preacher said in his sermon that the Lord loveth a cheerful giver, and as he knew that he could give the nickle much more cheerfully than he could give the quarter, why, he had given the nickle. Which makes a pretty good illustration of a very general method of scriptural interpretation, not according to the fair meaning of the text, but according to our prejudices and tastes.

It is stated that the steamship Paris which went on the rocks "saw no warning lights." Whose business was it to display warning lights at that particular point? At what point have you been charged to display warning lights? Has any life craft been going

on the rocks in your vicinity? Have there been any wrecks on your coast? Are the signal lights burning, and do they flash the right message? Is there any troublesome question of undischarged responsibility hanging around your neighborhood?

A "tramp soldier" brought the contagion of Yellow Fever to the soldiers' home at Hampton, Va., and there have resulted a number of deaths. Thus it happened that the utterly useless fellow with nothing to do but gad about, sows the fatal seeds of the dread epidemic. Doubtless he did not purpose to do so much evil, and in this respect he differs from another and more notable tramp who is "going to and fro in the earth, and walking up and down in it," seeking whom he may devour.

A plain, honest farmer's girl of Long Island married a smooth talking fellow who turned out to be a common thief. She voluntarily assumed the responsibility for one of his thefts, and went to jail for him, hoping that her sacrifice would rouse what little manhood there was left in him, and lead to his reformation. But it was useless. There was no manhood in him, nothing but the brute, the scoundrel, the thief. Must we apply the same judgment to those more respectable people for whom the vicarious sacrifice of the Son of God appears to be equally in vain?

A wealthy Boston man willed a large fortune to the poor seamstresses of a certain town, but as was to be expected the relatives of the rich man contest his will. The hard working sewing women may lose the bequest, but it is a comfort to reflect that the "all things" which God has willed to the believer, rich or poor, cannot be contested by anybody. If we wait patiently we will come into the divine inheritance, the possession of which makes us richer by far than all the money kings of the world; and it will bring too what we may vainly expect from the world's riches, deliverance from the world's sorrows.

A writer in "The Household" treats the word Habit etymologically, as follows: "Habit" is hard to remove. If you take away the first letter, "a bit" is left. If you take off another letter, you still have a "bit" left. While if you take off another, the whole of "it" remains. If you remove another, it is not "it" totally used up. All of which goes to show that if you wish to get rid of a bad habit you must take it off altogether. This is a neat way of teaching a lesson. We heard once a similar treatment of the word Watch. It was in an address to children, and the speaker, holding his watch in his hand, asked the children to spell the word, which of course the most of them could easily do. But I have a new way, he said, and beginning interrogatively, W stands for what? Words; watch your words. A stands for what? Actions; watch your actions. T stands for what? Thoughts; watch your thoughts; C stands for what? Character; watch your character. H stands for what? Habits; watch your habits. Before he was half thru the children were intensely interested and vied with each other in guessing his answers. The impression made was a good one and lasting. A short resume and application rounded out the address, and impressed the hearers with the fact that unique ways may be found to teach the juvenile mind, and perhaps the adult also, wholesome and salutary truths.

## Their Riches Not Temporal

Ram's Horn.

Missionaries seem to care little or nothing for earth's gains. Sir W. McGregor, the late governor of New Guinea, says that, in his twenty-five years' experience he never knew a missionary to become rich.

Honest witness bearers in different parts of the world, tell of the sacrifice which, as a rule, marks those who give themselves up to enriching the kingdom of Jesus Christ by adding the jewels of redeemed souls to their Redeemer's crown of honor and of rejoicing.